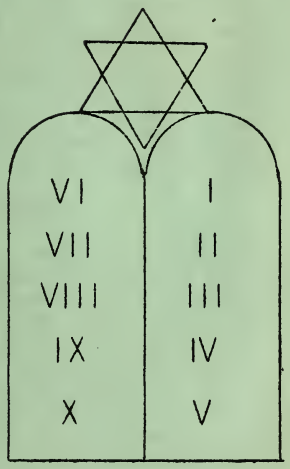
1941 1945

JEWISH WAR RECORD

Goldsboro, North Carolina



COMPILED FOR JEWISH WELFARE BOARD

BY

Mrs. N. A. Edwards

WORLD WAR II RECORDS, GOLDSBORO, N. C., 1941-45.

JEWS IN UNIFORM and JEWISH ACTIVITY ON THE HOME FRONT

(By Mrs. N. A. Edwards)

BACKGROUND

Goldsboro, N. C., typical Southern town of 20,000 population, has a well-rooted Jewish community of 45 families or 135 individuals, some of whom trace their local beginnings back more than 80 years. The congregation was organized in 1883, and in 1886 Oheb Sholom Temple was erected at the corner of James and Oak streets. The Temple has a time-mellowed exterior and a rich and dignified interior, comparing favorably with edifices in much larger places. The white-and-gold altar excites general admiration. The auditorium seats 350 people, and the choir and organ balcony is at the rear. Although identifying itself as a Reformed congregation, the local group seeks to serve all, and harmony has always been a Goldsboro Jewish characteristic. Henry Weil, following in the footsteps of his beloved father Leslie Weil, was president of the congregation at the outbreak of the war; he was succeeded in 1945 by Emil Rosenthal.

Jews first settled in Goldsboro immediately after the War Between the States, in which members of the Weil family served on the Confederate side. In every war thereafter Jews were quick to respond to the call to service. During the peaceful years of the 20th century, Capt. S. Cohen commanded a S tate (later National) Guard unit; and during World War I, eight local Jewish men served in the Army and the Navy (Jake and Harry Shrago, Louis Sherman, Leonard Epstein, Mortie Roscower, Edwin Joseph, Ike Kadis, and Emil Rosenthal), while mothers, wives, and sisters kept the home fires burning.

ACTIVE JEWISH CITIZENRY

Before America entered World War II, Goldsboro citizens in general were well organized for all possible assistance to crush Germany. In Sept. 1940 Herman Weil was chairman of the first local United Service Organizations drive to collect funds for service in camp areas, and later led in the expanded Red Cross drive. Mrs. Adolph Oettinger, in the spring and summer of 1941, made Goldsboro an outstanding contributor to British War Relief, and the gift of a mobile field kitchen, refugee clothing, and fulfilled quotas testified to the fine leadership of citizens who earned the confidence of their Jewish and non-Jewish neighbors alike. In local Community Chest drives and in the War Chest (into which U.S.O. was absorbed two years later), Jews took active part and contributed in large proportion to civic drives, as well as raising promptly annual budgets for Jewish welfare appeals, that mounted from $5,000 to $12,000 a year as war and refugee needs grew. Lionel Weil served as custodian of the Jewish welfare fund, which embraced the local servicemen's hospitality fund in 1942. Individuals invariably accepted the quotas suggested by Mr. Weil and the members of his committee.

Note: All individuals mentioned are Jews, except Commanding Officers of Seymour Johnson Field.

ROLL OF HONOR

Before and after selective service began in Oct. 1940, Jewish boys volunteered or were inducted as soon as they became 18. Several qualified for officer's training. In all, 17 young Jewish men represented Goldsboro in the U.S.Army, and saw service on many fronts. None served in the Navy or the Marine Corps.

Rank	Name	Branch	Date Entered Service	Theatre of Operations	Date Discharged
Pvt.	Robt. L. Baum	Engineers	1942	U.S.A.;Medical Disch.	1943
Cpl.	Seymour Brown	Air Corps	1942	Caribbean, U.S.A.	
Pfc.	Hyman Cohen	Infantry	1942	European	
Cpl.	Joseph Edwards	Signal Corps	1941	Africa, Italy	
Pfc.	Leonard Edwards	Army Band	1943	U.S.A.	
Lt.	Aaron M. Epstein,	Engineers	1942	U.S.A.	
Cpl.	Frank Garris	Air Corps	1944	U.S.A.	
Capt.	Sol Goodman	Air Corps	1941	England, France, Germany	
1st Lt.	Abraham Gordon	Coast Art'y	1941	Phillipines	
Cpl.	Nathan Kadis	Quartermaster	1942	U.S.A.	
Pvt.	Mou Kirschner	Infantry	1941	U.S.A.; Disch.over 28 yrs/	1941
Capt.	Hyman Meyers	Air Corps	1942	Africa, Italy, Near East	
1st Lt.	Sidney Meyers	Engineers	1942	U.S.A.	
Pvt.	Richard Sherman	Infantry	1944	U.S.A.	
Sgt.	Lionel Weil, Jr.	Air Corps	1942	U.S.A.	
1st Lt.	Jos.I.Weiss	Chaplain	1943	New Guinea	
Cpl.	Sylvan Whitton	Signal Corps	1940	England, France, Germany	

To date (June 1945) the Goldsboro Jewish community has been favored in that none of its boys have been killed or reported missing in action. One son of a Goldsboro mother, Capt. Jay Goldstein of Macon, Ga., was a doctor with the First Ranger Battalion and wears the Purple Heart.

Goldsboro did not become a camp town until the summer of 1942, seven months after the Japanese attack on Pearl Harbor and America's declaration of war, but during 1941 men stationed at Ft. Bragg near Fayetteville, 70 miles away, often came over on week-end passes. Camp Davis between New Bern and Wilmington, Camp Butner near Durham, Camps Sutton and Mackall in the Sandhills, and huge permanent Marine bases at Cherry Point and New River, all sprang into being within the same period. S ince most of the new camps were far removed from civilization, even Goldsboro seemed a thriving community by contrast. In Oct. 1941, the town was week-end headquarters for maneuver-bound troops from C amp Pendleton, Va.; at the request of officers, Rabbi Weiss held special Sunday morning services in Oheb Sholom Temple, which was completely filled with khaki-clad men, a new experience.

For the High Holy Days in Sept. 1941, Goldsboro Jewish families were asked to provide home hospitality for 45 or 50 men from Ft. Bragg, whose names were sent ahead by the Fayetteville Jewish community. Rosh Hashonah fell on Monday and prospective hostesses marketed and cooked wholesale over the week-end, only to be greeted at the last minute by the news that none of the men could leave camp. On holidays thereafter it was difficult to get housewives to promise to entertain men who might disappoint them again, as camp plans were always subject to change. Sugar rationing in 1942 and canned goods and meat rationing in 1943, plus the scarcity of servants who had gone into more profitable jobs, made war-time hospitality a difficult matter; local hostesses surmounted all these obstacles, however, and fed many grateful men.

Red Cross appealed to women of every religious faith, and Jewish women did their full share of cutting, sewing, knitting, and (later) bandage-rolling; supply depot for knitting wool was Mrs. John Dortch's store. Besides production activity, Red Cross classes in nutrition, home nursing, and first aid were offered regularly before and after Pearl Harbor; Mrs. Emil Rosenthal was chairman of the Home Nursing committee. Amy Meyers became a nurses' aide, and many Jewish women completed various courses and put their knowledge into use.

After America dedared war, the Goldsboro Woman's Club building was offered as a defense center, and here Red Cross production work continued, while classes of many types were taught, including air-raid and life-saving courses; sugar, gasoline, and tire rationing went on here also. In Jan. 1942 local club women, with a prominent sprinkling of Jewesses, set up week-end hostess facilities in the club for visiting servicemen, and various church auxiliaries kept the cookie-jar filled. In Aug. 1942 U.S.O. formally took over the club building and provided a full staff, in addition to Senior and Junior hostesses already lined up. Mrs. N.A.Edwards, a former president of the N.C.Association of Jewish Women, was president of the Goldsboro Woman's Club 1942-45, and headed the committee arranging the lease of the building to U.S.O.

SEYMOUR JOHNSON FIELD

One week before Pearl Harbor, Goldsboro's half-million-dollar municipal airport was dedicated and named for a local boy who had lost his life testing a Navy plane, Seymour Johnson Field. Only a mile and a half from the business section of town, the field was accessible by bus, highway, and railroad. As the Army expanded its air training pro-

gram, it decided to use the splendid airport as a nucleus for an Army Air Base. Land was secured for miles around, and in the early summer of 1942, the camp construction boom caused Goldsboro to fill with strangers almost overnight. There were always Jewish engineers, foremen, or superintendents who lost no time in identifying themselves with the community, and the members of the congregation assumed the task of housing whenever an extra room could be spared.

The camp was allowed to retain the name of Seymour Johnson Field. Its primary function was to train 250,000 ground crew mechanics; in order to expedite the training, men went to school around the clock in 8-hour shifts. Not enough teachers in uniform could be found, and 3,000 civilian instructors were called from science teaching or practical mechanical jobs. All took civil service exams; many Jews made an excellent showing and composed at least one-fourth of the entire number of instructors, including a few women. Gradually these instructors entered service, and many returned in uniform; some were over-age. Their backgrounds were as varied as those of the men they taught, all of whom rated an I.Q. of at least 110 to get in the Air Corps. Many soldiers and instructors brought their wives; most couples had the feeling of "so little time" and meant to spend every possible hour together. Housing projects and single homes, numbering 1,500 in all, were built and were quickly filled, as were also many emergency apartments in private homes.

JEWISH CENTER OPENED 1942

As a welcome to the Jews who came to Goldsboro, most of them from metropolitan areas, the local ladies provided a buffet supper for 150 visitors on Aug. 16, 1942, the first of many such delightful affairs served in the Sunday school annex at the rear of the Temple. From the beginning, fully 20% of the folks who attended were non-Jews; they liked the easy informality, the cordial welcome, and the good food they found.

Right away the Jewish community perfected an organization, and made plans for regular week-end and holiday hospitality. Mr. Judah H. Lesser was elected official host, a position he held during the entire war; Herman Weil was named treasurer and J. M. Meyers finance chairman. A self-imposed hospitality fund quota of $1,000 was set and added to the 1942 Jewish welfare fund appeal, which was always held in the fall. The ladies took turns as hostesses by the week or the month.

The Sunday school room, approximately 40 by 60 feet, was already equipped with a stage and a kitchen. Classrooms could be shut off by collapsible partitions, and the whole hall could be thrown open for large gatherings. Since Sunday school met early Sunday morning when soldiers wanted to sleep, the room was ideal for a recreation center. In addition to the auditorium chairs, piano, card tables, and drink cooler on hand, members of the congregation donated easy chairs and other homelike furnishings, and windows were screened for confort. The floors were sanded and refinished, and the furniture painted and upholstered to match newly-hung draperies. Equipment added included a radio, Victrola, games, writing materials, magazines, ping-pong tables, extra dishes, and a "juke" box with up-to-date dance records. Ice water was provided, and rest rooms were kept in order. Sugar and coffee

stamps were obtained from the ration board, for refreshments. Signs were erected in the Temple yard, inviting folks to attend services or accept hospitality at stated hours; bulletins with similar information were also posted at camp and in the U.S.O. Club.

RELIGIOUS LEADERS

Holy Day services in the fall of 1942 found Goldsboro's Temple filled to overflowing, with extra chairs placed in the aisles. The rabbi at that time was Joseph I. Weiss of New York, who had come to Goldsboro in 1939, his first pulpit since finishing at theological school that same year. He easily assumed the role of host at Temple gatherings, and his Sunday evening book reviews always drew large crowds. One year after the camp opened, Rabbi Weiss asked for and obtained a leave of absence, and in Aug. 1943 entered the school for Army chaplains at Harvard University, where he received his commission as a first lieutenant, and after serving at Camp Upton in New York state, was sent overseas to New Guinea. His bride was with him while he was in the U.S.A. From Goldsboro went three chaplains -- a Protestant, a Catholic, and a Jew.

A certificate from the office of the Chief of Army Chaplains, acknowledging the loan of Goldsboro's rabbi to the armed forces, was hung in the Sunday school room. The pulpit was not immediately filled, as rabbis were scarce, but visiting rabbis or laymen conducted services regularly. In Jan. 1944 Rabbi J. Gerson Tolochko of Mississippi assumed the leadership of the congregation and brought his wife and two high school daughters to Goldsboro. Rabbi Tolochko had studied abroad, knew Europe and Palestine well, and had traveled extensively for the Jewish National Fund.

In Sept. 1942, the number of Jews in camp was sufficient to require a regular Jewish chaplain. The first man to hold this post was Alexander Goode, former High Point,N.C., resident who had entered the chaplaincy from a pulpit in York, Pa. He was provided with an office and a secretary, and Chapel #5 was assigned for his use. He sent out regular post-card requests for week-end home hospitality for men stationed in camp. The chaplain held both Orthodox and Reformed weekly and holiday services and Minyan at the field. He visited the men in hospital and guard-house, and was available for office consultation for personal problems. He officiated at weddings in chapel at camp or in local homes where men brought their brides-to-be. He served as liaison officer between the officers and enlisted men in camp, the rabbi and the local community, and occasionally occupied the pulpit at Temple, even as the local rabbi often assisted at camp.

HEROIC CHAPLAIN

Leaving Goldsboro after a few months, Chaplain Goode was one of the four chaplains -- Protestant, Catholic, and Jew -- whose tragic death was mourned throughout the land, after they had given up their life-jackets to members of the crew of the U.S.S.Dorchester which was torpedoed and sunk in the Atlantic in Feb. 1943. He left a wife and small daughter who live in Washington, D. C. The story in dramatized form was broadcast over a national hook-up for Brotherhood Week and was written up in the book "Faith of Our Fighting Men."

Chaplain Goode was followed in 1943 by another young rabbi, Chaplain Abraham Goldberg of Pittsburgh, in whose honor the Pittsburgh B'nai B'rith Lodge donated a Torah for the Army chapel. Chaplain Goldberg was assigned to overseas duty later on in the summer. He was replaced by Chaplain M. Gold of Lawrence, L.I., the last full-time Jewish chaplain to be stationed at the local field, since the number of men, Jewish and otherwise, decreased sharply during 1944. There were as many as 2,500 Jews in camp during its maximum period.

HERM LEVIN ARRIVES

When the U.S.O. Club opened in Aug. 1942, it was under the joint sponsorship of Y.M.C.A., Y.W.C.A., and J.W.B.(Jewish Welfare Board). It was not possible to secure a J.W.B. resident worker until November of that year when Mr. Theodore Tarail came for a stay of one month only, leaving to enter the municipal recreation field in Atlanta, Ga. From time to time visiting J.W.B. supervisors, regional directors, or workers from nearby camps came to Goldsboro and consulted with local citizens. The homefolks knew by now that the formula for a successful operation was: girls, food, and home hospitality; but only the latter two were available in a very small Jewish community.

In Dec. 1942, Herman Levin of Philadelphia came to Goldsboro as full-time J.W.B.-U.S.O. director. Mr. Levin's background in the fields of social service, physical education, and recreation fitted him well for the leadership he assumed, and his wife was likewise accomplished in related fields. His office to the right of the main lobby of U.S.O. was easy to find, and soon became a popular drop-in spot, ornamented with local snapshots, artistic posters heralding forthcoming Jewish events, books, mileage charts, and free cigarettes. Mr. Levin had as secretary one or another of the wives of Jewish men in service, but their plans were never very definite, and it became necessary to engage a permanent secretary, who kept the office open when Mr. Levin was out in the community or at camp, or on field trips to other camps.

Mr. Levin expanded the local hospitality committee under the name of Army & Navy J.W.B. Committee, retaining the former leaders, whose work had already given them desirable experience. M.N.Shrago was named recording secretary, and meetings were held monthly at Temple or U.S.O.; J.W.B. members were also named to serve on the overall U.S.O. Council, and later on the Operating and Management Committees. These men and women were Messrs. Lesser, Herman and Henry Weil, J. M. Meyers, Mrs. N. A. Edwards and Miss Gertrude Weil, some of whom represented Y.M. and Y.W.C.A., and Travelers Aid. Mrs. Edwards was recording secretary of the U.S.O. Council throughout its existence in Goldsboro. Miss Weil succeeded Mrs. Emil Rosenthal as chairman of the Wayne County Recreation Council, with which U.S.O. worked closely. The U.S.O. banner was hung on the wall of the Temple Center alongside the American flag, and a non-sectarian welcome awaited all who dropped in to visit, read, write, or eat.

SNACK SUPPERS POPULAR

Mr. Levin, because of his J.W.B. budget and U.S.O. ration privileges, was able to launch an elaborate program of snack suppers, which began early in 1943 and continued for nearly two years. After

Friday evening Temple services there were home-made cakes and cold drinks to be served to those who cared to linger. On Saturday nights and all day Sunday, light refreshments were provided, with special treats from time to time, and an occasional Sunday noon "Brunch" when Sunday school was not in session during the summer months.

One night a week, varying in order to reach different groups whose "days off" varied, a bountiful repast was served. The mere mention of "snack supper" was magnetic, and long before 8 o'clock the men and their wives began assembling at the Center, previously notified by camp or U.S.O. bulletin or by post-card from Mr. Levin's office, where a file of Jewish soldiers and their schedules were kept.

Strong hands cheerfully sliced rye bread and pumpernickel ordered from Jewish bakers in large cities. Cold cuts, which might be corned beef, salami, bologna, pastrami, or lox, were ordered from Kosher delicatessen supply houses, and were sliced in advance by local meat markets. On a long covered table at one end of the Sunday school room were arranged heaping trays of hearty sandwiches, sliced tomatoes, mustard, pickles or relish, pretzels, potato chips, popcorn, salted nuts or candy, cakes of unmistakably Jewish origin, with hot tea or coffee in the winter, and cold drinks in the summer. Thanks to C. S. Korschun, local Pepsi-Cola bottler, the Jewish Center was always amply supplied with thirst-quenchers.

The meals were free to all service men and their guests. The expense of the main items of food was borne by J.W.B., and hostesses were permitted to draw on the local hospitality fund for accessories and extras. These suppers often drew over 300 people, who enjoyed the homelike food, and wrote such glowing descriptions in their letters home that distant mothers often sent honey cake, coffee rings, and other delicacies to be served there. The treat was especially appreciated by married couples who were forced to live in one room because of the housing situation, and had to "eat out" in a town over-run with hungry people. Restaurant food was less palatable than food in Army mess halls, but Jewish soldiers faced pork too many times a week to appreciate it.

To enumerate local hostesses who served at the Center or who provided home hospitality for the strangers in their midst, it would be necessary to call the roll of the Jewish women in the community. Many men and women, who were already weary from business, spent long hours on duty there after work, and business executives swept the floor or emptied the garbage. The wives of soldiers and civilian instructors often assisted local hostesses.

VARIED ENTERTAINMENT

The fame of the snack suppers spread, and small crowds from Camps Butner, Davis, and Bragg, and an occasional Marine attended. Officers mingled with G.I.s in friendly manner, rightly feeling that there should be no barrier of rank in a House of God. There were a few Jewish medical and dental officers attached to the Post Hospital. In the fall of 1943 a group of 2500 officer candidates, known as Aviation Cadets, were stationed at the field in separate barracks, and had their own Cadet Club in town, operated by U.S.O. The Cadets were mostly college boys, some Jews among them, and they frequently visited the Tem-

ple on their rare free evenings. An Army engineering group camped at the nearby Boy Scout Camp Tuscarora for several months, and some of the men found their way to the Temple.

Noted for their talent, Jews in camp brought a variety of skills and accomplishments to Goldsboro. Entertainment was never lacking. Whether planned or spontaneous, after-supper singing, dancing, concert performance on musical instruments, theatrical roles, or quiz programs always drew applause. The Cadets had an especially fine Glee Club. Many soldiers, such as Tony Martin, who was stationed at the local field, were good enough to be attached to the Special Services Department for Army entertainment, and several soldier-talent shows produced were largely built around the talents of Jewish professional or amateur actors. Mr. Levin was able to get Post orchestras to play at the Jewish Center occasionally, although dancing was usually the married-couple type, since there was a shortage of young girls. Goldsboro had less than a dozen single Jewish girls, of whom four or five were away at college. Three girls married Jewish soldiers they met in Goldsboro.

Mr. Levin planned real honest-to-goodness parties for every traditional occasion, and his wife worked with him to make the parties enjoyable. There were real Hamentaschen for the Purim party, and the Succoth party was held under a rustic booth of autumn foliage and products of the local harvest. Pictures and memories of these affairs have gone to far distant lands. There were picnic trips, kosher hot dog suppers, bus trips to neighboring swimming pools or beaches, and watermelon parties of no religious significance whatsoever, all planned to break the monotony of small-town camp life, where people had little opportunity for individual expression because of limited quarters and/or gasoline rationing.

MAMMOTH SEDER SUPPERS

The original series of Seder suppers in April 1943 were held when the camp was at its peak and, in all, 2,500 servicemen and their wives partook of one or more of the four Sedarim held on each of the two Seder nights. Because the men went to school at all hours, services were held in Mess Hall #5 at two-hour intervals, beginning at 6:30 p.m. and continuing past midnight. Fine co-operation made the gigantic undertaking a brilliant success. The men remembered and wrote back from as far away as India in appreciation of the white tablecloths, lovely flowers, impressive ritual of songs, chants, and prayers, and time-honored foods rich in meaning to all Jews everywhere. At U.S.O., where men made Speak-O-Phone records to send home, Jewish youths spoke eloquently of this red-letter day; and parents at home, who had given their boys training in the ancient faith of Israel, gave prayers of gratitude for J.W.B. and the community into which their sons had been sent, to say nothing of an Army that valued and encouraged religious life for its men.

The serving of a Seder under kosher conditions in an Army mess hall was beset with countless difficulties, all of which Mr. Levin overcame after many sleepless nights. Matzoths, Hagaddahs, and Passover wine were sent in by J.W.B., 600 kosher-killed chickens were served, paper plates and cups were used, and the Army provided silver

never before put into use. Vegetables, hard-boiled eggs, herbs, Passover cake and hot tea completed a delicious menu, served by mess hall attendants on their own time as a friendly service. The local community raised a Passover fund of $1,000 for the chickens and cake, while the Army gave the vegetables, eggs, and tea, as well as the preparation of the food.

The Commanding Officer of the post, Col. Donald B. Smith, and officers at the head of each branch of service were guests of honor. Chaplains of all denominations were invited, and several local citizens also attended each of the services, which were photographed by Army photographers and reproduced in magazines and newspapers of national circulation. Chaplain Goldberg officiated, and the services retained all of the Orthodox details; at times Rabbi Weiss of Goldsboro assisted. Chaplain Goldberg, drinking his four cups of wine at each of the four services, proved that he could "hold his own." So real was the spiritual emphasis, that it was hard to believe that this was an Army mess hall. Col. Smith expressed the hope that all might gather around their own tables at home by the time another year had passed. For some, this was their last Seder.

The 1943 Seder was duplicated on a somewhat smaller scale the next two years, likewise under Mr. Levin's capable supervision. The 1944 gathering was attended by nearly 1,000 soldiers, Cadets, guests, and officials. It was distinctive because of the presence of several rabbis who as chaplains were going overseas with outfits even then making ready to leave, as the camp then included an Overseas Replacement Training Center. Always there were family gatherings in town, and soldiers counted themselves especially fortunate to be able to attend a family Séder. Perhaps Mrs. C. Z. Kadis and her daughter Fannie hold the record for having prepared and served the greatest number of home-cooked meals to visiting servicemen, although others were likewise hospitable, and tables could always be stretched for one more.

ARMY WEDDINGS

At least two dozen Jewish weddings were solemnized in Goldsboro, at Temple, in private homes, or in the Army chapel, with the post chaplain or the local rabbi officiating. In the chapel, although few decorations were possible, a portable organ was used to accompany songs or for background music, and four friends of the bridegroom held aloft the traditional canopy under which the ceremony was conducted. Always the community entered into the spirit of the occasion and arranged informal or elaborate receptions, according to the advance notice available. The families of bride and groom were shown many courtesies, and the newlyweds regarded Goldsboro as a very important mildpost in their career.

Besides weddings, there were many birthday, anniversary, and farewell parties at the Center, for which Mr. Levin always ordered an artistic and delicious home-made cake, complete with congratulatory lettering. These cakes were made by farm women who had developed their skill by baking cakes for the local curb market. Mr. Levin was able to provide them with sugar to combine with their own butter and eggs.

The camp reached its peak in the fall of 1943, and when townspeople were invited out on Armistice Day for a review of troops by Gen. Francis M. Brady, Commanding Officer, all barracks were filled to overflowing and a sizeable tent colony was observed in the O.R.T.C. area. Estimates placed the total number of men at that time at 50,000, although the camp's normal facilities were intended for a maximum of 30,000 men. As many as 400 WACs were also stationed at the field in clerical posts. The overseas section was transferred to Greensboro, the quota of ground crew mechanics to be trained was completed in the spring of 1944, and the Cadet School was moved soon thereafter to San Antonio, leaving the camp with less than one-tenth of its peak enrollment. The percentage of Jews was slightly higher than the average for the country as a whole, due no doubt to the fact that men from metropolitan areas made up the complement of Johnson Field; Jews sometimes represented 15% of the entire enrollment.

As time went on, several phases of training were undertaken, and during the winter of 1944-45 Thunderbolt pilots (P-47) were based as part of the First Fighter Squadron. The field had barracks and administration buildings of temporary construction, boards covered with roofing paper, but the shops, hangars, and hospital were sturdily built. Existing runways were extended and reinforced to permit takeoff and landing of heavy planes, such as B-17 or B-24. A great friend of the fliers was Sidney Brumberg, captain of the Goldsboro squadron of the Civil Air Patrol. In the spring of 1945 a weather school was moved in from Harvard University. After the defeat of Germany, the field was selected as assembly point for returning veterans of the First Air Force who, after 30 days at home, reported to Goldsboro for re-deployment in phases of training to fit them for the war against Japan. If the war in the Pacific should be of long duration, the field might easily become as large again as it was when men were first sent in, back in 1942. Hospital facilites and other services were also resumed.

J. W. B. VITAL FORCE

The life of a U.S.O. worker is rich in human interest, but the Jewish workers entered the lives of their charges in many ways. Mr. Levin had unrestricted access to camp, and had the co-operation of Army Special Services, chaplains, and recreation officers. He could visit men in the post hospital whereas local citizens had no gasoline to make such visits. He persuded the members of Sisterhood and Hadassah in Goldsboro and in several large communities to take as a special project the making and filling of comfort kits for men in hospitals or those about to go overseas.

In his office at the U.S.O.Club, Mr. Levin helped boys with such problems as drawing up wills, adjusting family differences, money to tide them over emergencies, and finding rooms for their sweethearts. He acted as confidant to hundreds, a trust that was never misplaced. His patience and friendliness were qualities that endeared him to men in uniform and civilians alike. The Jewish boys from the larger cities found close association in barracks with men of all types and creeds confusing; often they expressed themselves in the wrong way and created tense situations that needed careful handling; or a small-town resident might be a "yokel" but he didn't want anyone to treat him

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

with contempt. The boys who missed night clubs, bars, and race tracks were told that "Uncle Sam didn't ask them; he told them where to go."

In the fall of 1943 a Catholic worker was also sent to Goldsboro; the number of Catholic boys in camp was more than double the Jews. Local ministers and congregations of all faiths built constructive service programs and provided gathering-places for men of any creed, in addition to U.S.O. Club and the Wayne C ounty Community Center.

NORTH CAROLINA J.W.B. ORGANIZATION

Mr. E. J. Londow of Baltimore, regional J.W.B. supervisor for the states of Delaware, Maryland, Virginia, West Virginia, and North Carolina, frequently visited Goldsboro and other camp areas. In Nov. 1943, Mr. Londow arranged a conference of professional and lay workers from all over North Carolina, and these men and women, meeting in Raleigh at the Carolina Hotel, perfected a state-wide organization. Lionel Weil of Goldsboro, business man and philanthropist, was elected state chairman. Mr. Weil was active in civic as well as Jewish life, not only in Goldsboro and North Carolina but throughout the Southern states as well. Mrs. N. A. Edwards, also of Goldsboro, was appointed state collector of Jewish War Records, and Mr. Levin of Goldsboro was namdd state secretary.

Throughout the state, important camp areas had one or more Jewish professional workers assigned to the area. As more and more troops went overseas and camps at home became smaller, J.W.B. workers were likewise reduced, and one man was assigned to cover several camp areas. In this way Mr. Levin, who still resided in Goldsboro, moved his office to New Bern and worked in Edenton, Kinston, Greenville, Elizabeth City, the Marine Bases at Cherry Point and Lejeune, Hertford, Wilmington and Camp Davis. As Goldsboro became less crowded by locally-stationed men, more Marines visited the town. With the drop in camp enrollment at Johnson Field, formal entertainment at the Jewish Center was sharply curtailed; less than a dozen men showed up, where formerly there were hundreds.

SISTERHOOD AND HADASSAH

Sisterhood and Hadassah carried on active war programs and met regularly in homes of members or in the Sunday school room. In addition to the comfort kits filled with toilet articles, the women collected hospital linens and layettes, salvage rubber, metal, paper, and fats; contributed generously to fund drives, gathered and packed garments for European refugees, and staffed bond-sale booths during every bond drive, in addition to buying and holding war bonds. A series of Sisterhood programs on "Jewish Patriots" dealt with Jewish participation in all American wars, concluding with overseas souvenirs and news from local boys. The Sisterhood, under the leadership of Miss Gertrude Weil, took an active part with the local Council of Church Women in its sponsored series of professional lectures on "Youth and Family Life in Wartime." Whenever fund-raising parties or suppers were held, no solicitation was made from soldiers, but those who came were given free hospitality. A few transplanted civilians whose work was of a semi-permanent nature took an active part in affairs of the congregation, joined the women's groups, and sent their children to Sunday school. Some newcomers fitted into community life and developed a liking for the small town. One soldier and the wife of an instructor taught Sunday school for a while.

Several Jewish women received U.S.O. pins and certificates for hours of service spent on hostess duty at the main U.S.O. or at the Travelers Aid housing desk. They chaperoned parties, provided decorations and homelike accessories for parties, operated the Speak-O-Phone, and served on many committees. Amy Meyers spoke to Army wives on interior decoration, while Mrs. Edwards and Miss Weil talked on local history and civic movements. Mrs. Rosenthal was advisor to G.S.O. (Girls' Service Organization), and young Jewish girls were also enrolled as Junior hostesses and assisted at the snack bar(or canteen.) In 1945 Revera Tolochko was elected president of G.S.O.

RABBI TOLOCHKO'S SERVICE

When Rabbi Tolochko came to Goldsboro in Jan. 1944, the number of Jewish men was too small to maintain a Jewish chaplain; through arrangement by J.W.B., Rabbi Tolochko became Auxiliary Chaplain at the field and conducted services regularly at the camp chapel, in addition to countless services for the men in general, which drew warm praise from Col. Dudley B. Howard, Commanding Officer. Col. Howard was guest speaker in the Temple pulpit and visited the Jewish Center on invitation. Rabbi and Mrs. Tolochko often served refreshments after camp services. This was in addition to congregational duties and services at Temple.

"The Messenger", local Temple bulletin, was sent in holiday edition to the men on the field, many of whom attended Temple regularly. A weekly bulletin went to the Jewish personnel, and another bulletin, "Chapel News" was published weekly, embracing all chaplains' activities. All bulletins urged participation in war loans and patriotic movements. "Orientation for Peace" was the subject of a series of six lectures by invitation of the War Orientation Division.

A model Army chapel, complete to the last minute detail, was built by the rabbi and displayed at Temple, at camp, and in the windows of several stores. Miniature chapels in paper cut-out form were given to the men on the field to be sent home as an Ar my memento and to the hospital convalescents. A personal diary and service record, with photographs of the commanding officer and chaplains of the field, was another of Rabbi Tolochko's creations, as was also a leatherette writing-kit. A Menorah was made from rifle, machine-gun, and anti-aircraft bullets.

In Temple is a Roll of Honor, made of blue linoleum with gold-lettered names of local boys in service, made by Rabbi Tolochko for temporary use until a bronze plaque can be obtained. Pictures of local boys appeared in the American Jewish Times, Goldsboro issue.

When saying Kaddish, Rabbi Tolochko always included a prayer for "those who gave their lives on the field of honor." Besides weekly services, special servicesswere held on historic occasions -- on D-Day, when troops invaded Europe; when Pres. Roosevelt died; and on V-E Day, when Germany surrendered to the Allied Nations. These commemorative services were arranged with special music, and drew large corwds. Artistic bulletins were prepared for all such events by the rabbi, but the ones made for V-E Day were in the form of scrolls and made highly-prized individual souvenirs, containing, in addition to the religious service, historical highlights of America's participation in the war, with illuminated lettering reminiscent of medieval hand-made scrolls.